

Cayphas asked them what was proselyte. And they sayd that proselyte was paynyms chyldren/and so be his dyscyples/ & for that they say that he is borne in fornyccacyon. Than answered these. xii. men whose names were Iuche. Lazarus. Astorius. Antonius. Jacob. Seris. Gamaliel. Flaak. Syues. Azari. Agripa. Amenus/and Judas. We saye that we ne are proselyte/ but we be Jewes chyldren/and we say trouth that we were there as Ioseph wedded Mary. Than called Pylate these. xii. men that sayd thus / & he comured them by þe hyght of holy Cesar yf that he were not borne i fornyccacyon that ye here wytnes & surete & swere before all this people. And these. xii. men answered to Pylate and sayd we haue be our lawe that we ne ought to swere for it is syne / but we wyl swere by holy Cesar / yf it be not as we say we wyl be culpable of þe deth. we se wel þe Iesu is not borne in fornyccacyon to be byleued by theyr worde. And we saye all sayd þe other that he is borne in fornyccacyon /and that he is an euill werker. And thus he sayth þe he is goddes sone and therto a kynge / & yet thou wylt not byleue vs that haue the lawe to kepe. Than commaunded Pylate that all sholde go out of the parloze saue these xii. men that sayd that our lord was not borne i fornyccacyon / & also he comaunded that our lord Iesu sholde be ledde out vnto that one syde of þe parloze. Than said Pylate to these. xii. men. For what cause is it þe they wyl bypunge Iesu to deth. And they answered & sayd that the maysters of þe lawe had hym in hate bycause that he heled maladyes and sykenneses vpon the Sabot daye. Than sayd Pylate. A I se well for his good werkes they wyl slee hym. Than wente Pylate out of the parloze full of heuynes and sayd to all þe Jewes

I haue wytnesse þ̄ I can fynde in this man no poynt
of deth. The Jewes answered / yf he had neuer be an
euyl doer we ne had not deliuered hym to the. Than
sayd Pylate to the Jewes. what sayd god that there
sholde be no man slayne but of me. Than entred Pyla
te in to the parloze agayne / and called our lord Jesu
to hym & sayd. Thou arte kynge of Jewes. Our lord
Jesu answered agayne / thou sayest þ̄ of thy selfe
or elles other haue sayd that to þ̄ of me. Than said Pyl
late vnto our lord Jesu cryst. Thou wotest wel that
I am no Jewe but of thyne owne nacion / þ̄ byshop
pes and prynces haue deliuered þ̄ to me / but I wote
neuer what euyl thou hast done them / yf thou be kyn
ge of Jewes and were to me. Our lord answered to
h̄ my kynngdome is not in this worlde / for yf my kyn
ngdome were in this worlde my mynysters wold not
be ayenst me / nor I sholde not haue be deliuered to the
but my kynngdome is not now here. Than answered
Pylate / than I se wel thou arte a kynge. Than answer
ed our lord Jesu / thou sayest þ̄ I am a kynge / and to
that I was borne / and for to declare to the world that
whoso be of trouth wyll here my worde. Than sayde
Pylate what is trouth by thy worde there is but ly
tell trouth in the worlde. Our lord sayd to Pylate / bri
berstande trouth how þ̄ it is Iuged in erth of that þ̄
dweli therin. And thus sayd Pylate to the Jewes I
haue wytnesse bothe in heuen and in erthe / sonne and
mone that I can fynde no cause of deth in this man.
Than answered the Jewes / is not this a grete cause
that he sayth of our temple / that he myght dystroye it
and reyle it agayne in thre dayes. Than sayd Pylate
what temple is that the whiche ye speke of. And the
Jewes answered that it was the temple of Salamo

the whiche was in edyfyenge. xlviij. yere / & this Ihe-
 sus sayd that he wolde dystroy it / and reyle it agayn
 in thre dayes. I am sayd pylate without gylte of spyl-
 lynge of this mannes blode / and that shall ye well se
 what wyll ye do wth hym. The fewes that were ful
 of enuy cryed all wth one voyce / the shedynge of his
 blode vpon vs and vpon our chyldren.

¶ How pylate toke of the moost auncyent men of the
 lawe / as bysshoppes & other maysters to counseyle.



¶ Then pylate toke of þe moost auncyent men as
 bysshoppes and maysters of þe lawe and sayd.
 I do not agens this synple man for I doo you to

wote that he is not woorthy to be deed / is not he more
woorthy that hath heled maladyes thā he had broke þ
sabbot daye. Than sayd þ Jewes a good Iuge take
hede yf ony mā hath done a forsayte ayenst Cesar / we
re he not woorthy to be deed. And thā Pylate sayd vn to
them yes. Thā sayd þ Jewes moche more is he wo-
thy þ forsayterh ayenst god / for he sayd hym selfe that
he is goddes sone / for whan we conitured hym that he
sholde tell vs yf he were goddes sone oz not / he deny-
it not / & yet he sayd þ we sholde se the sone of man
tyngge vpon þ ryght hande of the godhede / comyng
out of þ skyes of heuen. And whan Pylate herde this
he ledde oure lorde Jesu vpon that other parte of the
parloze & sayd to hym. Man I ne wote what I maye
do with þ. Than sayd oure lorde Jesu to Pylate. Hop-
les and þ prophetes here before pꝛched of my passyon
& of my resurreccyon. Whan Pylate herde this he p-
nounced all the wordes of oure lorde to þ Jewes. And
anone the Jewes sayd to Pylate. What woldest thou
here more of his fals sclaunder. Thā sayd Pylate take
hym ito your synagoge / and deme there on hym your
lawe. The Jewes answeꝛe / oure lawe commaundeth
þ yf ony man syn oz trespassse ayenst ony man he shal
withdraue hym. xlii. dayes out of the temple. And he
þ synneth oz trespassseth ayenst god by slaunder / oure
lawe biddeth that he shal be stoned to deth. And for as
moche as Jesus sayth that he shal syt in heuen vpon
the ryght syde of þ deuyne mageste / and that he shal
come frome heuen in to þ skyes / for this sclaunder we
wyll that he be crucyfyed. Than sayd Pylate þ is not
good that ye cast you for to do. And than Pylate loked
aboute hym & saue many men & women that wepte
soꝛe / and helde theꝝ countenaunce vpon hym. Than

vnder Cezare the Emperour. Whan þ Jewes herde
this than they sayd to Archodemus. ye take thou the
trowth of Jesu / and þ thou may haue thy dwellynge
place w hym. Than lyfte vp Archodemus his handes
to heuen & sayd. God graūt that I may haue parte of
the trowth of Jesu / & a dwellng place myght I haue
of hym. God graūte that it may be so as ye haue sayd

**How certayne Jewes shewed to Pylate the
myracles that Chryste had done. :**

And anone there starte forth a Jewe afore Py-
late / and thus he sayd. My lord Pylate I lay
beddred. xxxiij. yere / & euery day for þ most parte in
peryll of deth / & so it befell that my lord Jesu came by
me and had pyte on me / and than he bad me take my
bedde and go home i to my hous / and anone with his
wordes I was made hole. And anone after came an
other Jewe afore Pylate and thus he sayd. My lorde
Pylate I was pooze blynde / as my lorde Jesu passed
afore me I sayd to hym Jesu the sone of Dauid haue
mercy on me. And he had mercy on me / and he put his
hande to myne eyen & than I sawe. And than another
Jewe that stode afore Pylate sayd. Syr I was a me-
sell & my lord Jesu cryst made me hole with his wor-
de. After that came an aged womā afore Pylate and
sayd my lorde Pylate I was dyleased with the reed
flyn thre yere and moze / and I dyd not but touche the
hemme of the vesture of my lorde Jesu / and anone I
was made hole of my malady / & therfore my lorde py-
late haue mercy on hym / and do hym not to deth. And
whan Pylate herde this he fered. And anone a grete
company of Jewes þ our lorde Jesu had heled cryed

all with one voyce. A grete saupour of þ þ people is our
lorde Jesu. whan Pylate herde this he sayd vnto Cay
phas & Annas / and other maysters of þ la we. I mer
uaile why þ your forne faders prynces & byllhoppes
of þ la we heled not men of theyr infyrmytes / as this
man doth. And they answered no worde therto. And
these men þ our lorde had heled cryed with one voyce
Our blessyd lorde Jesu hath wrought many dyuine
myracles / as he þ reysed Lazar fro dethe to lyfe whi
che had layen deed foure dayes in þ erth / and our lord
Jesu by the vertue of his wordes reysed hym out of
his moiment & brought hym a lyue amōge vs & his sy
sters / & made hym to syt with hym at his table. Whā
Pylate herde this he was all abalshed for fere & cryed
with an hygh voyce to the Jewes & sayd. Men what
is this that ye wyl do. I se that without gylte ye wyl
medde the blode of hym that hath nothyng wrought
amysse. Than rose Pylate bp & toke Archodemus to
hym & thele. xii. men whiche that sayd that our lorde
was not bozne in fornyccacyon / & thus he sayd to them
Syr I haue grete affectyon in you / tel me what I
shall do with hym. And they sayd syr we can not save
but we wyl neuer assent to the wyll of þ maysters of
the lawe nor to theyr werkes / and therfore let the se
wel to theyr soules that they may be saued at the day
of Jugement. Than turned Pylate to þ maysters of
the lawe & to the other Jewes and sayd thus to them
Syr ye knowe well that it is þ custome amonge vs
to delyuer a prysouere to the people for þ loue of our sa
bot þ hye daye of sacryfyce / & syr ye know well that
I haue i my prysō a noble prysouere a mā sleer whiche
is worthy to be deed / whose name is Barabas / wyl
ye that I delyuer you hym or elles Jesu whiche is w

out gylte & not woorthy to dye. The prynces and þe byt
shoppes and þe olde men they sayd with one voyce we
wyl that thou delyuer to vs Barabas. Than sayd Py
late what wyl ye than say that I do with Iesu whi
che is called cryst. Than sayd þe Jewes to an hye voy
ce/let hym be crucyfyed/ & some sayd yf thou let hym
go thus/ thou ne arte Cezars frende syth that he laud
this foule Iclauder that he is goddes sone/ and therto
a kynge/ for who so euer sayd þe he is a kynge/ he spe
keth apenst Cezare. And whan that Pylate herd this
he was wonders heuy/ and thus he sayd to þe Jewes
all dayes from þe begynnynge ye haue be contraryous
to them þe haue done well to you/ & to hym ye haue do
ne moche harme & moche turmentynge. Than sayd þe
Jewes what is he þe hath done so moche good to vs
Than sayd Pylate our god whiche hath holpe you &
delyuered you out of þe handes of Egypte which drow
ned your enemyes in the depnesse of þe reed see & leode
you thurgh the water of the see also dye as vpon þe
grounde. And also in deserte he reyned vnto you man
and made water come out of the harde stone in deserte
whiche that ye dranke of & all your beestes. And also
he gaue to you the .x. comaundementes of þe lawe. And
in all these comaundementes that he hath charged you
with ye haue ben contraryous to your god. As whan
ye made a calfe to be your god/ whiche wold haue dyl
herpyed you & dystroyed you ne had Moyses be your
mayster/ that prayed to your god for you for þe peryl þe
ye were in/ & now ye saye to me that I hate my kynge
& am not his frende yf I delyuer not this man Iesus
that hath cured moche of your people of many ifyrmy
tyes whiche is your kynge that neuer dyde euyl but
euer moche goodnesse and profyte. Whan the Jewes

herd this they were full of anger & malalent / & thus
 they cryed all togyder & sayd. Our kyng is Cesar em-
 perour of Rome. For we know wel þ̄ Jelu is no kyng
 though þ̄ kyngs sought hym in Bedlem & sayd þ̄ they
 sought þ̄ kyng of Jewes / & offered to hym gyftes / but
 yet is he therfore no kyng / we knowe well þ̄ whā he
 rode herde say that they sought þ̄ kyng of Jewes / he
 wold haue slayne hym therfore. And so he dyd slee thou-
 sandes of chyldren therfore in Bedlem & all þ̄ countre a-
 bout / as we haue sayd to you here before. whā Pylate
 herde this he comaunded the to be styll / & thā he sayd to
 the. Is it not he thā þ̄ Herode sought for to slee. And þ̄
 Jewes answered & sayd þ̄ it was he. And anone Pyla-
 te dyd comaunded water to be brought to hym / & afore
 the all he washed his hādes sayng th̄. I am not gyl-
 ty of þ̄ spyllynge of this ryghtful mānes blode & þ̄ may
 you well se / but þ̄ blode of hym be vpon you & vpon your
 chyldren. Than comaunded Pylate þ̄ a grete cōpany of
 knyghtes sholde be brought afore hym to his parloir.
 And thā Pylate cast þ̄ sētence vpon our lord Jelu cryst
 and thus he sayd to hym.




How Pylate comaun-
 ded the Jewes þ̄ no bylag-
 nes shold put Jelu cryste
 to his passyon but knygh-
 tes.

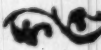

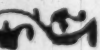
And byne owne people
 hath dyspreued all
 that euer I haue spoken
 for the / and therfore I co-
 maunde at þ̄ begynnynge
 þ̄ no mā lay hādes on hym
 but yf he be a knyghte / or

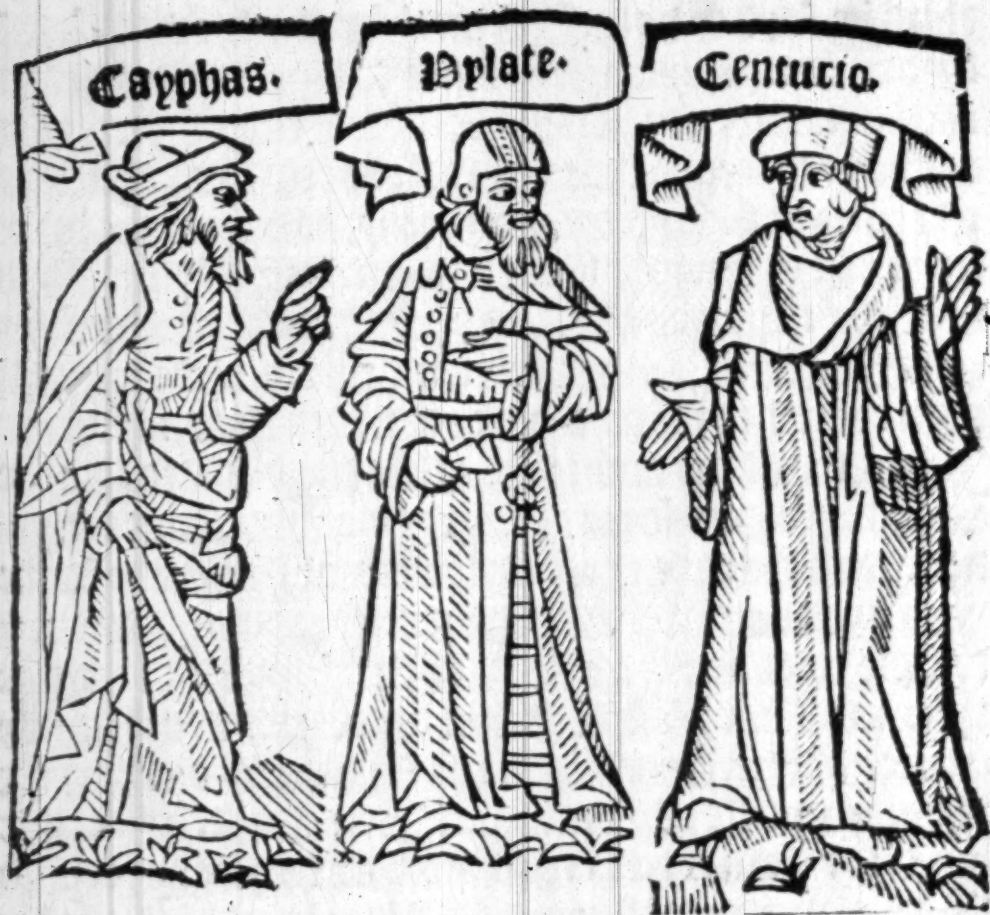
elles of gentyll blode / for it is not syttinge that a kynge
wolde be slayne of byllaynes / & therfore I comaunde
that at the fyrst begynnynge that he be scourged to þ
pleasynge of the fyrst prynces / and than lyfte hym vp
vpon the crosse / and with hym two theues the whiche
that hath bene euyll doers / that one by name Dysmas
and that other Gelmas / and lette them be slayne with
byllaynes / and no gentylles to touche them. And tha
our lord Jesu was ledde out of the parloze / and the
two theues with hym / and than they ledde them in to
another parloze / wherin was a pyller of whyte mar
ble / and there they dyspoyled our lord Jesu out of his
clothes / and bounde hym naked vnto the pyller / and
there they bete hym and scourged hym with yerds &
whyppes / soo hugely that there was no skynne hole
vpon hym / and that was a pyteful syght for to se that
blessyd body standynge all naked befoze all the people
scornynge & layenge thus to our lord god in his scour
gynge / do gladly our kynge for this is our fyrst begyn
nynge. And than the maysters of the lawe sayd to the
knyghtes / do on our kyng a softe garmēt / and let vs
croune hym for our kynge. And than þ knyghtes dy
de vpon hym a clothe of sylke whiche for haboundaunce
of blode was so clonge to hym / that at þ pullynge of it
was an hondred folde more payne to hy than was his
scourgynge. And whan they had pulled of this gar
ment they dyde on hym a reed mantell of sylke / and af
ter that they set a garlande of thornes vpon his heed /
& they pressed soo sore þ garlande of thornes vpon his
heed that the thornes perced downe in to his brayne &
soo at the laste they ledde hym to the crosse / and there
they crucifyed hy byt wene two theues. Dysmas an
the ryght syde / and Gelmas on the lefte syde. And so

they put to his mouth a sponge full of azell and gall /
 that they put to his mouth for to drynke of. And thus
 that blessyd lord Jhesu suffered all that ever they wold
 doo to hym. And than our lord Jhesu looked vp to the
 fader and sayd thus. My fader forgyue the this tres-
 pace / for they ne wote what they do / & than y knygh-
 tes kest lottes vpon his vesture for to wete who shold
 haue it / and than the prynces of y la we with byshop-
 pes and many other / they cryed vnto our lord Jhesu
 and thus they sayd. Thou hast heled many other / and
 thou ne mayst hele thy selfe / yf thou be goddes sone co-
 me downe of the crosse and we shal byleue on the. And
 tha sayd y knyghtes in scoone yf y be kyng of Jewes
 delpuer now thy selfe. And than was comaunded that
 a knyght sholde be broughte forthe whose name was
 Longeus / and hym they made to put a spere to Jhesus
 syde. This knyght Longeus was blynde / and so the
 prynces of the la we made hym for to perce our lordes
 syde / & so there came out of his syde bothe blode & wa-
 ter / & so y blode came renynge downe by y spere. Waite
 vnto Longeus hande / and he by auenture wyped his
 eyen with his hande / and anon he dyde se. ✠


 And than Pylate dyde wyte a bylle vpon y
 whiche was wyten. Jhesu nazarenus rex
 iudeorum. That is for to saye. Jhesu of Na-
 zareth kyng of Jhesu. And this was wy-
 ten in hebrewe / greke / and latyn. And this tittle they
 put aboue his heed vpon the crosse. Than Gylmas the
 thefe whiche henge on the lefte syde of our lord sayde
 thus to our lord Jhesu / yf thou be god delpuer bothe
 the and vs. Than Gylmas that henge on the ryghte
 syde of our lord Jhesu blamed hym for his wordes &

thus he sayd to hym. It semeth by thy wordes that þ
dreddest not god nor byleuest not in hym / and therfore
thou arte endlessly dampned / for wel thou wotest that
we haue deserued that we suffre deth / but he hath ry
ght nought forsapted nor mysdone / and without delec
tyunge he is brought here to. And whan Dysmas had
sayd these wordes he loked vpon Jesu cryst and thus
he sayd to hym. Lorde Jesu haue mercy vpon me whā
thou comest in to thy kyngdome. And than answered
Jesu vnto hym and sayd. This daye walte thou be
with me in Paradyce / & that tyme was aboute myd-
daye / and fro this tyme vnto none of þ daye the sonne
was hydde and lost his bryghtnes / and the vayle of þ
temple was smyten downe to the grounde in two par
tyes and some men saye that an aungell dyde it with
a trace of fyre. And this aungel sayd many one heryng
I am wytnesse of þ passyon of Jesu Cryst. After that
our lord Jesu cryste cryed with an hyghe voyce and
sayde. Fader in to thy handes I betake my spyrte / &
than he yelded vp his soule vnto his fader. And whan
Centurio that was pryncce ouer the Jewes / and Con
stable in lyke wyse saw these tokens that were befall
he gloryfied god & sayd / to soth this man was ryght
full / and that is wel seen by þ tokens that are befallē
And soo all the people that were there as good folkes
whan the sawe these werkes of þ vertue of our lord
they smote theyr brestes with theyr handes. ::

¶ Howe Centurio tolde Pylate of the wonders that
was at Chrystes passyon / and the same Pylate tolde
the Jewes therof / and of the precyous cloth that our
lord was buryed in. ::  ::  :: 



And Centurio tolde to Pylate all that was
 befall. And whā Pylate herde this he was
 wonders heuy and loy / and so for sorpnesse
 and heuynesse he ne ete nor drake that daye
 Than called Pylate the Jewes / and thus he sayde to
 them. Veruayle ye not of þ tokens that here be falle
 at the passyon of Jesu / and that the sonne losse his ly-
 ght and also the day. And the Jewes layd to Pylate.
 Syr it was the clypse of the sonne as we haue vnder-
 standen of wyse men afore vs. Thā sayd Pylate how
 may it be that þ bayle of the tēple is smyten a sonder
 and many graues vndone / & deed men ryse bp frome
 deeth to lyfe / hath þ clypse of the sone done all this. All
 these tokens men tell we are befallē in the cyte of Je-

Jerusalem/ & yf ye beleue not me aske Centurion & they
that were with hym whiche kepte Iesu. Than were
these men brought forth afore y Jewes whiche that
bare wytnesse / & thus they sayd. Forsothe we saye y
in the dyenge of Iesu the erth gromed & quoke as a wa-
ter doth whan it is meued / & we sawe that many bo-
dyes arose fro deth to lyfe / & by these tokes we beleue
that this Iesus is goddes sone. Than y apostles and
holy women that had folowed our lord Iesu fro Ga-
lilee / sawe that was befallen & that men had done to
hym drewe them by them selfe. Than Joseph of Bar-
mathy kest hy for to by a precyous clothe for to wynde
our lord Iesu in whan he myght gete graunte of Py-
late for to haue y body. And on thys wyse came Joseph
by this precyous clothe as ye shall here. ¶ There was
a knyght of Capharnane whose name was Leuy / this
knyght wedded a yonge lady / and by processe of tyme
they had togyder a doughter / whom they called Syn-
donia and her they put to lernynge / & so by processe of
tyme she waxed a curyo⁹ worker / as of clothes of gol-
de and clothes of sylke / and of all other womens wer-
kes. And so at the last whā god wold this Leuy dyed
and than his wyfe for y grete loue that she loued hym
she fell in to a grete malady as in a palsey / so ferforth
that she myght neyther stere hande nor fote / and so for
this grete sekeneſſe she fell in a gret pouerte so ferforth
that she ne had to lyue vpon / but by the werke of her
doughters handes. And so it befel that vpon the same
daye that our lord Iesu was deed this lady sayde to
her doughter. My doughter Syndonias thou knowest
well that our grete sabbot day is nere / than must we
ete our paske lambe / & on this daye is y grete market
at Barmathye / therfore good doughter go and araye

the/ & take some of thy werke that thou hast wrought
and bye vs there suche thynges as is nedeful to the &
me at this holy tyme. Her doughter Syndonia answere
red to her moder and sayd/ moder your wyll shal be do
ne/ and moder I doo you to vnderstande that I haue
wrought the curyousest cloth that euer was made/ for
it fell so graciously to werke that it is more curyous
than I can skyl of/ and than y lady sayd to her dought
ter lette me se that clothe/ and Syndonia shewed this
cloth to her moder. And whā this lady saw this cloth
she sayd thus. Blessed be that lord that hath made y
to werke suche a cloth/ and doughter vpon my blessyn
ge sell it to no man but yf he tell the what he shal do
withall. And than this mayde Syndonia washed &
hawmed her/ and arayed her to the market/ and in y
market stode Ioseph of Barmathye with moche peo
ple spekyng of our lordes deth/ and by auenture this
mayde Syndonia came before hym/ & Ioseph of Bar
mathye espyed y clothe that hanged on her arme/ and
asked her yf she wold sel that cloth. And she answered
and sayde ye say. And than Ioseph asked her y pryce &
she sayde. xxx. besautes. And anone Ioseph payed to
her. xxx. besautes. And Syndonia fell downe to his
fete prayeng hym y he wolde tell her what he wolde
do withall. And than he answered her & sayd. Dought
ter this daye is deed an holy prophete that men called
Iesus of Nazareth/ and that holy pphete I purpose
for to bury & wynde in this cloth/ doughter now haue
I tolde y what I wyll do withall/ and therfore tel me
who made this cloth that I haue bought of the. And
this mayde sayd that her selfe made it. And Ioseph as
ked her what was her name/ and she sayd Syndonia
Then sayd Ioseph now after you I shal name this

cloth for this cloth shall be named Syndonia / & than
 this mayde wente home to her moder & tolde her how
 she had speelde / and her moder asked her what shold be
 done with the cloth. And Syndonia tolde her that the
 holy prophete that was y^e tyme dzed sholde be buryed
 therein. And who shall bury hym therein sayd this lady
 And Syndonia sayd y^e Joseph of Barmathye sholde
 burye hym therein. And whā this lady herde this she
 sayd thus. Wolde my lord god & that prophete that I
 had gyuen that cloth to his buryeng. And anone with
 that word she was more holer thā euer she was afore
 And anone y^e lady and her doughter fell downe to the
 grounde vpon they^r knees thankynge our lord god of
 this glorious myracle. And so afterwarde our lord ga
 ue them such grace that the moder was wedded to a
 worthy duke / & her doughter was Emperesse of Rome
 And so they lyued euer after in our lordes seruyce / &
 whā Joseph of barmathye had bought this p^recyous
 cloth whiche was lord & Constable ouer all Jylates
 me / he was a full good man & a ryghtful / he was not
 assented to the accusacyōs and wordes of the Jewes
 he abode y^e kyngdome of god / & so he came to pylate &
 asked hym the body of Jesu. And pylate graunted hym
 it. Than this Joseph & Nychodemus toke downe the
 body of Jesu of the crosse / and hym he wounde in this
 Syndonia that he had bought / & he buryed hym in his
 monument / where as neuer man was buryed in / so
 y^e Jewes wolde haue slayne Joseph & the. xii. men y^e
 had spoken for our lord Jesu afore pylate. And also
 they wolde haue slayne Nychodemus / & also thole y^e
 our lord had made hole of many grete infyrmytes and
 also they had dyscouered afore pylate all his good
 werkes that he had done in euery place. :

How the Jewes conspyred euill agaynst Archode-
mus and Joseph / and of many other meruayles.



Anno
Archode-
mus we wed
hi selfe to y^e Je-
wes / bicause y^e
he was there
pryncce & there
guyde / & some
after there ga-
dered a grete
multytude of
Jewes in to y^e
tēple afore Ar-
chodem^s / and
thus he said to
thē. How may
this be that ye
are entred i to
this holy tēple
whiche haue

your handes bloody of the deathe of Iesu that ryghtfull
men whom ye haue vntreuly crucyfed. Then answered
to Archodemus / Annas & Cayphas / Symeon &
Datan / Gamaliel / Judas / Leuy / Septatimus & all the
other Jewes / how arte thou so hardy to come amōge
vs that arte consentynge to Iesu / and therefore suche
part as he hath must thou haue with y^e in this worl-
de. Then answered Archodemus and sayd. Amen. I
peas of Iesu be with me in this worlde / and in that
other endlesly. And y^e Jewes answered & sayd. Amen

And as Nicodemus had answered thus / came Joseph
of Barmathye amonge them & sayd thus to þe Jewes
why be ye heuy to me wth maletalēte for I asked þe body
of Jesu of Pilate / and I do you to were þe I haue bu-
ryed h^{im} in my newe monumēt / & woude hym in a pre-
cious clothe þe is called Syndona. And I say to you
that ye haue wrought euill & synfully þe ye haue vn-
truly crucyfyed Jesu without deservynge / & also ma-
lyciously ye p^{re}sd his syde wth a spere / & whā þe Jewes
herd this they toke Joseph & cōmaūded h^{im} to be kept
well & thus they sayd to Joseph. we knowe well þe þe
arte not worthy to haue a buryenge place amonge vs
for we shal g^{ue} thy fleshe & careyne to wyld beasts
& wyld foules / and to be deuoured wth houndes. Than
Joseph sayd to thē these wordes / ye be lyke to proude
Golyas as þe prophete sayth / to me logeth vengeaūce
& I shal yelde it sayth god. And yet whā þe Pilate wal-
shed his hādes & sayd I am vngilty of this mannes
blode shedyng / he answered & sayd / þe blode of hym be
on vs & on our chyldren / wete it well that fro þe tyme
forwarde shal þe wyath of god come vpon you & vpon
your chyldren as your selfe sayd / & whā þe Jewes her-
de this they were ryght angry / & put Joseph in a de-
ke pylon & l^{ock}yt the doze strongly & put therto keepers.
Than Annas & Cayphas and other bysshoppes of the
lawe / kest for to assemble them afte^r þe sabbot daye for
to slee Joseph / & whan they were assembled they sent
to the pylon and vndyde the doze / but they founde not
Joseph therein / wherfore they were sore abasshed.

Chowe one of þe knyghtes that kepte the sepulcre of
our lord came and tolde the maysters of the lawe how
our lord was gone in to Galilee.

And as they were in this araylyng they and
he entred in to theyr synagoge / & amonge the
there came one of the knyghtes þe kepte the sepulcre
& to them he tolde ryght lykely þe our lord Iesu was
not in þe monument. And anone the maysters of þe law
asked hym where þe they had done hym. And þe knyght
thus answered them and sayd. As we kepte þe graue
the erth shoke / and than we sawe verily that an an-
gell descended downe frome heuen and lyfted vp the
stone from the monumente / and set hym there vpon /
and his face was very bryght / and his besture was
whyte as snowe / and for the grete drede that we had
we laye as we were deed. Than we herde the angell
say vnto the women that were comen to the sepulcre
O mynaye you not no drede you not / for I knowe well
that ye seke Iesu that was crucifyed / but I do you
to wete that he is risen and is not here / for ye shall se
hym in Galylee / as he sayd to you before. And whan
the prynces of the lawe herde this they sayd to þe kny-
ght. Is Iesus than on lyue / we may not byleue this
that ye say. Than the knyght answered them. Iesus
hath done many myracles that ye haue well herde / &
sene and ye byleue it not how shold ye than byleue vs
but your owne demaunde is good / whan ye aske yf Ie-
su be on lyue / whome I than sayd þe Iewes to þe knyght
we shall yelde to you Ioseph yf ye wyll yelde to vs Ie-
su for we do you to wete that Ioseph is in Barmathye
Than sayd þe knyght / & we do you to wete that Iesu
is in Galylee risen fro deeth to lyfe / & there they shold
se hym. And whan þe Iewes herde this they had gret
drede / & thus they sayd among themselves / yf men here
these wordes of these knyghtes they shall all byleue in
Iesu. Than they assembled them toggyder & gaue to

the knyghtes treasure/and thus they sayd to the. Go
ye and say to þ people as ye say & slepte his dyscyples
came pryuely by nyght & stole þ body of Jesu/ & yf þy
late knowe here of we shal excuse you. Thus þ knygh
tes toke this treasure & proclaimed as they comaunded
them/ & so they wordes were soone spred all aboute.

When came there thre men whiche þ hyght f y
nees/ Abbas/ and Leuy/ these thre men came
to Galilee in to Jerusalem and thus they sayd to þ
prynces & to all them þ were in the synagoge. Syas
we haue herde & sene Jesu whiche that ye crucified &
lyt and speke to his dyscyples vpon þ mount of olyuete
and there he preched to them & sayd. Go & preche my
name & my gospell thzugh out þ worlde / baptysynge
in the name of the fader / and þ sone / and þ holy ghost
And what so euer he be that wyl be baptysed & byleue
in me he shal be saued / & he that byleueth not shal be
dampned. And whan þ prynces herde this they sayde
to these thre men. When gyue prapysynge & worshyp to
our lord Jesu and be a knowe yf this be true that ye
haue harde and sene / & these men sayd all toggyder w
one voyce / by that lord that is god of Abraham / of ysa
ac / and Jacob / we sawe Jesu lytynge and prechynge
to his dyscyples / & yf we couer this that we haue her
de and sene we sholde doggete syne. And anone þ pr
ces rose vp and helde þ lawe in theyr handes / & thus
they said to them. we coniture you by the lawes of our
lord that ye kepe this counseyle þ ye haue sayd to vs
of Jesu / and so they gaue to these thre men grette trea
sure / and so they sente thre knyghtes with them for to
brynge them in to theyr owne countree / and that they
sholde no longer abyde in Jerusalem. ✽

So came there agrete assemble of compyns to þ
prynces / and thus they sayd with a grete cō-
playnt / what tokens are these that are befallē in Isra-
hell. Than Annas and Cayphas comforted thē & sayd
we ought not for to byleue þ knyghtes that kepte the
sepulcre wherin that Jesu was put / they sayd to vs
that they had sene an aungell lyfte vp þ stone from the
monument / and peradventure his dyscyples sayd to þ
knyghtes / and we wote well þ they gaue to þ knygh-
tes grete treasure for to say thus / and so stole awaye
his body / thus men ought to byleue vs rather than the
dyscyples that gaue the knyghtes grete treasure for
to bere false wytnesse. Than arose Rythodemus vp
and thus he sayde to them / ye haue herde what the se-
thre men haue sayd & I worne vpon the lawe that they
lawe Jesu lytte and speke to his dyscyples vpon the
mownt of olyuete / and there he st yed vp to heuen. And
ye wote well that þ scripture telleth vs that Elye þ
holy prophete was rauysshed in to paradyce / and whā
mē asked his dyscyppe Elyze we where that his fader
Elye was / he answered rauysshed in to heuen. & than
they suppoled well þ he was rauysshed by þ holy gost
& lefte hym somwhere on þ moūtes of Israell / & ther-
fore they sayd let vs seke some men that may go and se-
ke hym. So they wente and sought thre dayes & thre
nyghtes / but they coude not fynde Elye / & therfore I
counseyle you for to sende some for to seke þ moūtes of
Israell / for peradventure þ holy ghost had rauysshed
Jesu / & peradventure he may be founde / let vs than do
penaunce for the trespasse þ we haue done. This coun-
seyle of Rythodemus was plesynge to all þ Jewes
& so they sent men for to seke our lord Jesu / but they
myght not fynde hym in no place. And wan these men

were repayred agayne they sayd to y^e jewes / we have
lought Jelu on every hill of Israel / & in every dale &
fevery place / but we can fynde hy^e no where but we ha
ue founde Joleph in y^e cyte of Barmathye / & whā y^e pryn
ces herd this they were wōdets ioyful & mercy / & they
glorified god y^e Joleph was founde / & so y^e jewes & may
sters of y^e lawe assembled thē togēder / & best amonge
thē how they myght speke to Joleph / & so they made
letters which sayd th^{is}. Peas be to the & also to them
y^e be to the / we knowe well y^e we have sinned in god &
in the / & therefore fader Joleph come to us / syth y^e we
have knowyng y^e we have greuously sinned & trespass
spenst y^e & hugely we meruayle of thy deliveraunce &
takynge away fro us. we knowe well y^e we cōspyrē
supl cōseyle apenst y^e / but god delivred y^e fro us / but
peas be to the fader Joleph wōdshyppes of all people.

¶ Now y^e Jewes chose. viii. men that were Jolephes
frendes to desyre hym to come to them.

¶ Than they chose. viii. men which that were frē
des to Joleph & sayd whan ye come to Joleph
salve hym in peas / & do to hy^e gretynge in our behal
fe & delivert to hym these letters. So these men went
forth to y^e cyte of Barmathye / and whā they came afo
re Joleph they salued hym & grete hym & delivred to
hym y^e letters. And whā Joleph had read these letters
he sayd thus. blessed be my gode god that hath cou
red me with his wynges / and also blessed myght be
he that hath saved me from all myscheue. Thā Joleph
ladde all these men in to his place / and y^e nexte day af
ter he toke his hors and rode with them in to Jerusa
lem. And whan y^e Jewes w^{ere} the maysters of the lawe

herde tell of his comynge they wente woorthypfully
ayenst hym / and whā they mette with hym they sayd
thus to hym. **Peas** be at thy comynge fader Joseph / &
Joseph answered. The peas of our lord be to all his
true people. And than þe maysters of the lawe with all
the people they kyssed Joseph. And Archodemus led
Joseph in to his hous. Than the nexte daye after An-
nas and Cayphas and Archodemus ladde Joseph in
to the temple / & thus they sayd to hym. Fader Joseph
gyue vs knoledge and to god this temple of charite
shall aye of you / fader Joseph ye knowe well þe bur-
yed the body of Jesu / and fader ye knowe well þe we
shette you in prysoun & we coude not fynde you therein
& therefore tell vs what befell there. Than Joseph an-
swered & sayd. Whā ye dyde sette me in þe close pry-
son upon þe sabbath dayes I was in myte & plous &
prayers þe place was spredde aboue me wth huge lycht
as me thought from the fourte parties of þe ayre / and
so I lyfte vp my heed and sawe my lord Jesu stande
fast by me lychynng with grete clerenesse / & so for dre-
de that I had felle done flatte to the ground. Than
my blessed lord Jesu hente me by the hande and lyft
me vp from the ground and washed my face & lychynge
me and thus he sayd to me. Broder Joseph þe art cleane
by þe water of thy fapth / for thy synnes ben released &
forgyuen / and that wyl my frende haue no drede but to
holde me & knowe what I am. And so for drede beholde
him & sayd my mayster. O ye. And he answered agay-
ne & sayd. I am not O ye / but I am Jesu cryst þe whi-
che thou buried woorthypfully / & than sayd I to hym
Lorde shewe me thy monument where I buried the
And than my lord Jesu hente me by the hande and
ladde me to the monumente / and there he shewed me

the precious Syndona that I wounde hym in. And
than I knewe verily that he was my lord Jhesu / & so
I fell downe and worshypped hym / and sayd my lord
Jhesu blessyd myght thou be that arte come hyder for
to bysyt me / & thurgh thy grace hast deliuered me
so he helde me by the hande and ladde me to þe cyte of
Barnathye. And than he ladde me in to my place and
sayd to me. Joseph broder peas be with the / and loke
þ thou go not out of thy place these .xl. dayes / for þe
Jewes shall do many grete dysstresses to many of my fre
des / & now shall I go to my dyscyples & speke to them
of þe saluacyon of the worlde. And whan he had sayd þe
worde he banyshted awaye from me / and whā þe pry
ces of the lawe & other Jewes herde this that Joseph
sayd / they were hugely abashed / & for þe grete drede þe
they had they fell downe to þe erthe / and so they cryed
and sayd. what tokens are these þe are befallen in Isra
hell the knyghtes that kepte þe sepulcre bere wytnesse
þe they sawe an aungell dyscende downe from heuē / &
that Jhesu was rylen fro deeth to lyfe / and that he shal
be sene in Balailee. And we knowe wel that Jhesu was
a man / and his fader and moder we knowe well / both
Joseph and Marpe. What may we saye here ayent.
Than sayd a Jewe whose name was Leuius. I knowe
we well the begynnyng of Jhesu / for I haue ben mo
che with them / for vpon a tyme as I was in þe temple
in myn offerynges and orylons / that same tyme saynt
Symeon toke hym in his armes / and thus he sayd to
hym. My lord god lette now thy seruāt come to the
in peas / for myn eyen haue sene thy helth that thou or
deyned or any people was. Than sayd þe Jewes. Let
vs sende for these thre men that sayd that they sawe
Jhesu spekyng to his dyscyples vpon the mounte of

of purete. And so they sente forthese thre men / and whā
they were comē afoz them they sayd truly that god of
heue was on lyue / and that we saue verely how ihat
Jesu steyd in to heuen afore all his dyscyples.

Unā answered Annas & cayphas / our law sayth
that by þ wordes of two or thre is suffycient
wytnesse / what may we say hereto / we know well þ
Enocke pleased god / and was rauyshed in to heue &
þ sepulchre of Noyles myght neuer be founde. Plate
deluyered to vs this Jesu whiche we here w fcount
& crowned hym w thornes / & afterwarde was cruci-
fied / & smote hym in þ syde w a spere & Joleph buryed
his body in þ sepulcre / whiche þ now bereth wtnes
þ he is on lyue. And thele men say þ they sawe hē stepe
up in to heue / & thā Joleph tolde another gret meruey-
le þ there rose up many deed bodyes out of theyz gra-
ues I wote well þ some mē of the haue ben in Jeru-
salem / which þ myshyleuers haue not sene / & we know
well þ saynt Simeon receyued Jesu in his armes in
þ temple whiche was a full holy man / this Simeon
had two sones whose names were Garī & Leuitius
& we were at theyz beth & at theyz buryenge. Go now
and serche theyz graues / but I wote well they be not
there / but they be in þ cyte of Barmathye in orylons &
speke to no mā / but kepe the styll as though they were
deed / & therfore let vs go to the w worshyp / & bynge
them to þ temple / & whā we haue couered them para-
uenture they wyll tell vs somwhat of þ resurrecyon
of Jesu / and how that he rose from beth to lyfe.

How the Jewes wente to seke two deed men that
were rylen from dethe to lyfe in Barmathye.



And so al þe ierwes & maysters of þe law went
 to þe graues of these twobredren / & so they
 foude the not there. And anone they wente
 to þe cyte of Barmathy which was .xl. myle
 fro Jerusalem / & so they foude the lyuynge. Than they
 kysed the & led them w̄ them to Jerusalem with grete
 worschyp / & thā they lad the i to theyr synagoge / & whā
 they had shet þe dores surely they toke theyr law / & cō
 fured the by þe lawe of Israel / & by god adonay yf þe
 they lyued / & yf þe Jesu was god of Israel þe reysed the
 whā Cari⁹ & Leuici⁹ herd this cōiuracyō / they looked
 bp togyder in to heuē. And thā they made sygnes of þe
 holy crosse on the / & than they sayd & spake / gyue vs þe
 chement & ynke / þe we may wypte thyng / þe we haue

herde and sene / And so they gaue to them bothe ynke
and perchement / and whan they were set they wrote
bothe toggyder and sayd thus.

Our lord Iesu cryst is resurreccyō of þe deth a lyfe
þe beleue vpon hy / suffre vs to say þe secretes of thy dy-
uine mageste that þe dydest in hell by þe deth of thy ho-
ly crosse / for we be cōfused by þe for to speke of þe / þe hast
cōmaūded to thy seruaūt by Myghell thyn archaūgel
þe we wold tel þe secretes of thy dyuine mageste what
þe dydest in hell after thy holy resurreccyō as we were
in our forne faders in þe grete preyndepnes of derknes
there came a grete byghthnesse as it had ben a beme of
lyght fro þe sonne / and þe kest a lyght royall vpon vs / æ-
nane Adam þe was our forne fader / and patryarkes
æ prophetes rose by lyghthly sayd. This is þe lyght of
hym þe bebyght vs for to sende to vs endeles lyght and
anone ysaac with an hyghe voyce began for to saye.

This is þe lyght of our fader sone of god as I sayd
here afore whan I was on lyue in the londe of babilō
and neptalem ouer þe floumordan. The people that sa-
te i derkenes sawe grete byghthnes of lyght æ þe lyght
was sente to them that sate in þe shadowe of deth that
was there as it had ben a sterre shynynge aboue vpo
vs. And as we were in this Joy and gladnesse of this
lyghte that shene vpon vs there came to vs our fader
Symeon and thus he sayd to vs with grete Joye.

Glorifye our lord god Iesu cryst our sauour whē
che I receyued a chyld in þe temple / and toke hym in
myne armes sayenge thus / let now thy seruaūt passe
for myn eyen haue sene thy helth / whan all þe grete cō-
pany of sayntes that were i hell herde this they were
wōders Joyful æ mery. And after came another mā
to vs as it had bē an heremyte / æ our forne fader asked

hym what he was / & he answered agayne and sayd I
am a voyce of a prophete of an hye company for I haue
gone afore y face of his compynge / & also to make redy
y way of his compynge / and to gyue helth & conynge
to his people in the remysyon of theyr synnes / & whā
I sawe hym come to me I was fulfilled wth y holy
ghost / and thus I sayd / se the lambe of god & beholde
hym that doth awaye synne of the worlde / and hym I
haue baptysed in the flom iordan & vpon hym I sawe
y holy ghost delcende in lykenes of a doue. And than
I herde a voyce y came fro heuen sayenge thus / this
is my sone in whom grete plesynge is vnto me. And
now I am come before hym to you to shewe to you the
sone of god is come fro heyghe for to deliuer vs y lyt
in derkenesse / and in y shadowe of deeth abydyng his
mercy. Whan y Adam our forne fader was baptysed
anone he sayd to Seth his sone. Tell to thy chyl dren
& to patryrkes & prophetes y the aungell sayd to the
whan I sente the to y gates of paradyce that y Hol-
dest praye our lord god y he wolde sende to me by his
aungell of y fruyte of lyte / & also of the oyle mercy for
to anoynte withall my membris suche tyme y I was
fulfylled ful of malady & sekenesse. Than Seth starte
vp & sayd with an hygh voyce. As I was at y gates
of paradyce prayenge our lord god of y oyle of mercy
our lord sente Myghell his archaungell saynge thus
vnto me our lord god hath sent me to y / trauayle not
for to haue y oyle of mercy to anoynte w Adam thy fa-
der / I do the so wete thou mayst not haue it vnto the
last day be complete of .v. M. and .v. C. yere. And than
shall the sone of god Iesu cryste come in to y worlde
for to reyse the body of Adam thy fader / and y bodies
of the holy sayntes patryrkes and prophetes / & than

Shall he be baptyſed in flomfordan / & whā he cometh
out of the water than Shall he anoynt with the oyle of
mercy all thoſe þ̄ Shall byleue in hym / & than Shall the
ſone of god go downe to hell and lede Adam thy ſader
in to paradyce to the tree of lyfe & mercy. whan the pa
tryarkes & prophetes herde this þ̄ whiche Seth had
ſayde / they made than grete Joye & gladneſſe / and as
they made this grete Joye Sathan the pryncce of hell
and mayſter of deth ſayd to þ̄ mayſters of turmentry
Make the redy for to receyue Jeſu Cryſte the which
that glozifyeth hym ſelf to be þ̄ ſone of almyghty god
and yet he is man that dzedeth deth / for he dyd ſay my
ſoule is heuy ayeſt deth. And this Jeſu hath wrought
many heuynelles & euylles ayenſt me for them that I
made blynde croked & lame & mezel he hath made hole
by his worde. And alſo þ̄ deed that I haue brought to
the he hath reyled to lyfe. Than the pryncce of turmen
try answered to Sathan what is he þ̄ is ſompyghty
by his worde / and thou ſayeſt that he is man that dze
deth deth / al that euer were myghty in erth thou haſt
brought thē to my bōdes / & yf he be ſo myghty in man
hode as thou ſayeſt. I ſaye to þ̄ he is ſo myghty in dy
uynyte þ̄ we may neuer reſyſt agaynſt hym / & yf þ̄ he
ſayd that he dzedde deth I ſaye to þ̄ that he wyll dyſ
ceyue the and ouercome þ̄ at all tymes / & than anſwe
red Sathan to the mayſters of þ̄ tourmētry and ſaid
Why dzeddeſt thou for to receyue myne aduerſary and
thyne I haue made the Jewes for to be ayenſt hym /
and I haue made redy the rodde that he ſhal be ſmyte
with / and I haue made redy þ̄ tree that he ſhal be cru
cyfied on / & thze nayles for to faſtē hym therto / and I
haue made a dzyinke with azel & gall that he ſhal dzyin
ke / and I tell the that he ſhall be deed anone / & I ſhall

bypunge hym rebely to the. Than answered the pryncce
 of the tourmentre/ this that thou sayest þ he by his
 myght hath taken from me them that were deed/ what
 hopest thou he may be þ dothe suche maystyes by his
 worde. I dyed me perauenture that this was he that
 toke away Lazer from me and reyled hym that was
 thre dayes deed/ whome that I helde boide in my pry-
 son/ and hym he yelded to lyfe by his worde. Than an-
 swered Sathan and sayd. I do the to wete that he is
 the same Iesu. And whan þ pryncce of turmentry her-
 de this he sayd to Sathan I cōiure the by thy vertue
 & myne that thou bypunge hym not here to me / for whā
 I herde the commaūement of his worde I trembled
 and Woke for dyed and all my fell sergeaūtes with me
 so that we ne myght kepe Lazer/ but he flewe fro vs
 so swyfte as it had ben an Egle out of the bondes that
 we had hym in / and þ erth that he laye in deed vndyd
 and yelded hym quykke fro hym / wenest thou Sathā
 for to holde suche a lord that toke his seruaunt fro vs
 maugre vs all by the vertue of his worde/ wete þ wel
 this without doubte yf thou bypung hym hyder that is
 so myghty to saue all mankynde / he wyl put vs hens
 I say Sathan and all tho that be thyrte in our prysen
 and strayned by thei synne in our bōdes by hym they
 shal be deliuered and brought vnto euetlastyng lyfe
 And as they spake thus togyder there came a voyce
 as it had be thonder of þ holy ghost / and thus he sayd.
 (Attollite portas pricipes vras) ye prynces of deeth vn-
 close your gates / for þ pryncce of glozy shal entre therein
 And whan the pryncce of hell herde this voyce he sayd
 to sathan / go hens fro vs & thou be myghty o fyght /
 go fyght with hym that is kyng of glozye. And so hel-
 kest sathan fro hē / & thā he sayd to his fell sergeaūtes

Myghtly your gates with yren barres & fyght
myghtly / & withstande hym myghtly that the kyng
of blyss come not herein / þ our strength be not taken
frome vs / and we be put vnto endelisse sorowe. And
whā the sayntes herde this they sayd withan hyghe
voyce to þ deuyles and to þ prynces of turmentynge
wretches vndo your gates and let the kyng of gloze
come in. Than sayd Dauid þ prophete / propheted I
not whan I was lyuyng in erth & sayd thus (Quia
hec est dies quā fecit dñs exultemus et letemur in ea
That is to say / this is the day þ god made / therin we
may be blythe and glad. And after hym sayd ysaie to
all þ sayntes. Sayd I not whan I was lyuyng that
þ deed sholde be lyfte vp & the bodyes that lye in gra-
ues sholde be reyled vp fro deth to lyfe / & that they þ
be in erth shold be full of Joye / & yet I saye now more
ye captiues of deth and hel where is now your pryde
where is now youre byctorye. whan þ sayntes herde
ysaie say these wordes / they sayd all at ones to þ pryn-
ce of hel. Vndo your gat / wretches for ye be but takē
& bounde & may not helpe your selfe. Thā came þ voyce
þ seconde tyme sayenge thus (Attollite portas vras)
And whan that hel herd this voyce come two tymes
he answered vnaupledly thus (Quis ē iste rex glorie
that is to say / what is þ kyng of blyss. And than an-
swered Dauid sayenge thus. I knowe well þ voyce
by his wordes of þ holy ghost. For I ppheryed it afore
and now I say to the hell (Dñs deus fortis et potens
dñs potēs i pello / ipse est rex glorie) this is for to say
Our lord god stronge and myghty / & myghty in ba-
tyle / he is kyng of gloze (Et ipse de celo i terram as-
perit vt audiret gemit⁹ cōpeditōrū vt solueret filios
interēptōrū) That is to saye / that blessed lord beheld

be fro heuen to erthe to here þ waymentynge of them
that are in bondes / and that he sholde brynne þ chyl
dren that were brought to þ deth to be slayne / & ther-
fore thou byllayne styrkynge hole vndo thy gates þ
the kyng of blyse may come in.

As Dauid had sayd this to hell / came vnto
them the glorious desyred kyng of glozpe in
fourme of man / & enlumyned all the derkenesse of hell
with the glorious byghnesse of his glorious face / &
all þ gates & shpytting with yren barres & boltes all
to braste in his holy comynge / & all þ fell fendes made
by m space and waye. And whā þ sayntes sawe Jesu
our sauour come with aūgelles / they were abashed
of þ grete Joye so þ they ne durste speke / but w grete
and softe herte they sayd thus. Our lord god & our sa
uour þ arte come to vs kyng of glozpe to deliuer vs
out of the bondes fro these false felons / & blessed be thy
name / for now shall we be made hole. Than came our
lorde Jesu & brast all þ bondes that we were bounde
with / & comaūded that we sholde be deliuered of all
anguysshes from that tyme forwarde. And whan the
prynces of hell with all his fell sergeaūtes sawe þ gre-
te byghnesse / they had than huge sorowe and drede.
Than .x. prynces of hell tole bp of theyr setes w huge
full roynge and cryenge / & sayd thus with grete way-
mentynge. O Jesu how we be overcome by the / what
man arte thou that replest thy request ayenst god vn-
knowynge vs what arte þ that brekest all our power
what arte thou that arte so grete & appered soltyel in
erth. what arte thou that was so meke & lowly i erth
& now thou arte a princely fyghter in fourme of mā
& now kyng of glozpe þ was deed & now thou lyuest

and now al creatures tremble and quake by the crosse
and by the deth / & were buryed in a sepulcre & art dys-
cended downe to vs / all quyk creatures treble & qua-
ke be thy deth / & all the foure elementes shewed theyr
tokens / & now hast thou deliuered al them that were
deed & dysstrobled / & put to myschefe al our ful fel my-
sters. what arte þ that hast deliuered the that we-
re dysstreyned here amonge vs for theyr synne / & haste
called them agayne to theyr fyrst fraunchyse. what ar-
te thou that gyuest lyght to them that are blynde by þ
bryghtnesse of thy godhede. And thā all þ were in hel
cryed with one voyce and sayd. A what arte thou þ ar-
te sompyghty aman & so clere in mageste shynynge w-
out blame & clene of erthly synne / what arte thou that
entrest in to our regyon & countree without drede / and
doubtest no poynt of turmentynge but hast fro vs all
tho that were streyned in our bondes / parauenture þ
arte that Jesu þ our prynce Sathan sayd to our pry-
nces that thou sholdest take to þ al the power of þ wo-
rld by thy deth of þ crosse. Than our lord Jesu Cryste
toke Sathan and bounde hym and deliuered hym in
to hell to the prynce of turmentynge. Than behelde Sa-
than saynge thus to hym. A thob prynce of perdyce
Belsabub with thy thre hebes / lye r bpon þ aungelles
of god why hast thou do this false dede. A what a dys-
spoylynge thou behyghest vs whan þ let hym falle
to suehe a dede / what harme thou dyd to vs whā thou
let the kynge of glorie be crucyfied. A thou fals Sa-
than thou ne wotest what thou hast done / for this Je-
su hath enlumyned all the derkenesse of deth with the
clerenesse of his dyuynyte / and hath now broken all
the gates of our depe prysons / and vnbounde all that
were therein / & they that were i our turmentynes they

I come vs by the pꝛayers we shal euer after be ouer
 come þ̄ neuer afoze durst saye one worde ayenst vs / &
 now shal neuer none of mākynde come amōge vs but
 euer shal lede vs where they wyl. þ̄ neuer afoze durst
 do ayenst vs / & now are they fulfyllled ful of merualoꝝ
 Ioye by þ̄ prayse of the pꝛ loꝛde god. A thou pꝛynce
 of all wyꝛednes / and fader of all felonyes why hast
 thou done thus / how durst þ̄ do sache a loꝛde be crucy-
 fied / for now be all tho that were in dyspayre fro þ̄ be-
 gynnynge vnto this tyme now in helth & in endlesse ly-
 fe. And we shal neuer here the pꝛ grudgyng grynynge
 nor weppynge. A thou fell Sathan all þ̄ ryches þ̄ thou
 haddest cōquered by thyn apple i paradise / þ̄ hast now
 lost by þ̄ tree of þ̄ crosse / and all thy Ioye is petryshed
 whyle that þ̄ hast crucified hym þ̄ was ayenst the / &
 wete thou well that thou shalte suffre torment cry end-
 lesly in myne hōrtyle pꝛyson. A thou fals curled Sa-
 than auctoꝝ of deth & fader of pꝛpode thou sholdest fyrst
 haue enquyꝛed his cause: & yf he had be woꝛthy deth
 and yf thou haddest founde noo cause of deth in hym
 thou sholdest haue lefte hym on lyue / but thou founde
 no faute nor cause to crucifye hym / and bycause thou
 wete so hardy to crucifye hym / thou arte þ̄ cause that
 he is entred in to our regyon / and woteſt thou what þ̄
 hast done. I saye to þ̄ thou hast all forloꝛne & we wyꝛ-
 ches shal dwell in turment crye þ̄ euer shal last as hel
 And as Sathan spake thus came the kyng of blyſſe
 and thus he sayd to hel. Thou pꝛynce of hell Sathan
 thy power shal be endlesly too dwell here in stede of
 Adam and his chyldꝛē & all my ryghtfull people. and
 than our blesyd loꝛde spredde forth his ryght hande &
 sayd come to me my hōly & al that haue myn ymage &
 my lykenesse whiche were dampned to þ̄ deth by the

fruyte of the apple & by þe deuyl / & now may ye well
se þe deuyl is dampned by the tre & by the crosse / &
anone all þe sayntes assembled the toggyder vnder our
lordes hande. Than our lord toke Aðā by the ryght
hande & sayd thus to hym. My pease be with þe and all
my ryghtfull chylde / & all my holy sayntes / & thā our
fornefā fell downe on his knees afore our blessyd lor-
de wepyge for Joye / & thus he sayd (Exaltabote dñe
qm̄ suscepisti me nō delectasti inimicos meos sup me.
Dñe de⁹ me⁹ clamaui ad te et sanasti me deducisti ab
inferis aia⁹ me ā sanasti me a descēdētib⁹ in lacū) This
is to saye. My lord I shall enhaunce þe for that thou
hast taken me / for þe hast suffred myne enymies to
be aboue me. My lord god I haue cried to the & thou
hast made me hole / þe hast brought my soule out of hel
& hast saued me from them þe are fallen in the depnesse
of þe lake. And than al the sayntes fell downe to our lor-
des fete sayenge all with one voyce to our lord god / þe
arte come to vs byer of þe worlde / blessyd be thy name
as thou shewest to vs by the holy lawes & by the holy
prophetes / thou bought vs agayne by thy holy crosse
and þe arte come downe to vs by thy holy vertue for to
drawe vs fro deth / & fro þe horryble paynes of hel / and
thā our blessyd lord lyfte vp his hāde & made þe sygne
of þe holy crosse on Adam and on his holy sayntes. And
so he toke Adam by þe ryght hāde & styed out of hel vp
in to the ayre & all þe sayntes folowed hym. Than kyn-
ge Dauid sayd with an hygh voyce (Cantate dñocā-
ticū nou q̄nta mirabilis fecit) That is to say. Synge
to our lord god a newe song / for he hath wrought mer-
uayles (Et hec est gloria oibus sāctis eius) this is to
say / blessyd be god for thy grete Joye to all his sayntes
Than after Dauid said Michas (Quis de⁹ sicut tu

Domine auferens iniquitatem & transgrediens peccata
et nunc continens in testimonio sancti tui. &c) That is
for to say. Whos such a lord as our lord Iesu cryst
is puttynge away all euylles of synne / and after hym
sayd Abacuk the prophete. Thou comest out w helth
vnto thyn humble people for to deliuer all thy frendes
from all sorowes dysseales and trybulacions. And tha
after hym sayd all þ holy sayntes w one voyce. Bles-
syd myght thou be that cometh i the name of our lord
Iesu cryst / for thou arte Joye and also blyss vnto all
thy true people (Alleluya) And than all þ prophetes pro-
nounced all theyr prophecyes that they had shewed in
erth with grete pleasynge to our lord god. And than
all the sayntes sayd / this is oure lord god that shall
gouerne vs without ende. Alleluya.

Howe our lord ledde all his holy sayntes in to the
Joyes of paradys / & of the thre men þ they mette.

And than our lord toke Adam our forne fa-
der by the hande and ledde hym in to para-
dys and all his holy sayntes with hym / and
them he deliuered to Myghell his archaū
gell / and he ledde them in to paradys where as is end-
lesse Joye. And whā they were entred in to paradys
there came agens them two women of grete age and the
sayntes asked them what they were / and how it my-
ght be that they were there so bodyly and had not ben
with them in hell. Than one of them answered and
sayd I am Enocke that by þ worde of god am transla-
ted hyder / & he that is with me here is Elias tesbytes
whiche was brought hyder in a brennyng chayne / &
yet suffred we no deth / but we are kepte to þ comynge

L. 104
John 19:1-11
John 19:11-13
of Antecryst to fyght with hym wth wordes & tokes of
our lord god / and of hym we shall be slayne in y^e cyte
of Jerusalem / & thre dayes and a halfe after we shall
ryse fro deth to lyfe / & be taken up in y^e skyes. And as
Enocke tolde this to y^e sayntes / there came to them a
man berynge vpon hym y^e sygne of y^e holy crosse. And
whan all y^e sayntes sawe hym they sayd to hym what
man may thou be that hast here y^e lykenes of a thefe /
and why berest thou the sygne of the holy crosse. And
than this man answered vnto them and sayd / forsoth
ye say truly that I was a thefe / & many curled dedes
doyd I in erth. And therfore the Jewes crucifyed me
with our lord Jesu / and whan I sawe y^e sterynges
of y^e elementes in his passyon I byleued that he was
sauour of the worlde / and maker of all creatures / &
kyng almyghty / thā sayd I to hym / lord haue mercy
on me / and haue me in mynde whā thou comest in to
thy kyngdome. And anone that blessed lord toke my
prayer / and sayd to me. This day shalt thou be with
me in paradyce. And than he toke me the sygne of the
holy crosse / and sayd to me / bere this sygne with the &
go to paradyce. And yf the aungell that is keeper of pa
radyce wyl not suffre y^e to entre in / shewe hym the
sygne of the crosse / and saye to hym y^e Jesu cryst whi
che that was now crucifyed sente me to the / & whan
I had sayd this to the aungell / anone he vndyde y^e ga
tes and ledde me i to paradyse / and set me on y^e ryght
syde sayenge thus to me / suffre and holde y^e here a ly
tell whyle / for Adam whiche is fader of all mankynd
with all his chyldren and all the freedes of god shal co
me hyder by the vertue of crystes passyon. And whan
the holy sayntes as patryarkes & prophetes had her
de these wordes of this thefe than they sayd al wth one

boync. Blessyd be our lord god almyghty endlesse fa-
der of mercy that suche grace hath gyuen to synners
& brought vs to þe Joye of paradysse & in to the pastu-
re of delyght and to endlesse Joye. Amen.

These are the holy secretes of the dyspnyte that
we haue sene I Baris & my broder Leuici⁹
but our lord god wyll suffre vs no lenger to tell and
shew we vnto you the secretes of his dyspnyte / for saynt
Myghell the archaungell sayd to vs / ryse & goin to þe
cyte of Iherusalem / and be there in prayers & glorifye
the holy resurreccyō of our lord Iesu cryst with your
brettherne that rose with you / and that ye speke to no
persone / but be you as domme vnto the tyme that our
lord shall suffre you for to shew the secretes of his dy-
spnyte / and so þe holy aungell saynt Mychaell comaū-
ded vs to goo to flomfordā to a place there that many
are rylen wth vs in wytnesse of þe resurreccyon of our
lord Iesu cryst. Our lord god hath graūted vs thre
dayes to be in Iherusalem & holde there þe holypaske
of our lord god with our frendes / & also that we shal
be baptysed in þe flomfordan rche of vs / at þe tyme ma-
kyng whyte stooles. And thus saynt Myghell com-
maūded vs þe we sholde be in oxylōs in þe cyte of Bar-
mathye / and þe we sholde shew we to you these holy secre-
tes / and therfore gyue praylyng to our lord god / &
be a know of your defaute / and do penaūce þe he maye
haue mercy vpon you. Now peas be with you of our
lord Iesu cryst that is sauyour of vs all Amen. ⁂

How Archodemus and Ioseph tolde to Pylate all
that these two mē hadde sayd / & how Pylate treated
with the prynces of the lawe.



And whan this scrpyture was wyrtten this
Garius and Leucius rose vp / & so Garus
deliuered the byll that he had wyrtten in to
þ handes of Annas & Cayphas & to Sama
liel. And Leucius gaue that he had wyrtten in to the
handes of Prychodemus and Joseph of Barmathye /
and anone they were transfigured and was no more
sene / for bothe þ bylles were all one hande / as though
one man had wyrtte them both / and there was not one
letter more in that one than in that other. And whan þ
Jewes & maysters of þ lawe had reed these bylles &
vnderstode the they were hugely abashed & alhamed
And than they sayd amonge them that forsothe Jesu
was very goddes sone / blessed myghte he be endlessly
for all thyng bereth wyrtneesse therof. And anone after
they went out of þ synagoge. And than Prychodemus
& Joseph of Barmathye tolde all this vnto Pylate and
than Pylate dyd wyrtte all that whiche was befallie
of Jesu / and of that the Jewes had sayd of hym. And
all these meruayles he dyd put i his booke. After that
Pylate entred in to the Jewes / and afore hym assem
bled all þ maysters of the lawe / as prynces & bysso
pes. And than Pylate dyde commaunde the gates and
dores to be shette / and than he said to them. Syys it is
done me to wete that ye haue amonge you a newe sto
rye of grete scrpyture the whiche scrpyture I coneyte
for to se / and therfore I charge you that it be brought
in to my ptesence. And whan it was brought to his pre
sence / than sayd he to them all. I coniure you all by þ
vertu of our lorde whiche that is fader and maker of
all thyng that ye ne hyde no couiseyle but for to say þ
trouth. Syys ye knowe by þ scrpytures that is wyrt
ten here that Jesu whiche þ ye crucifyed is very god

des sone / & so it behoueth hym to come i to this worlde
for the helth of mankynde. And therfore I charge you
that ye tell me what tyme y crist wolde come by your
lcripture. Whan y Annas and Cayphas were thus
coniuured / they charged & commaunded that all wolde
go out of the temple saue pylate and them two. And
than they sayd to pylate good Iuge thou hast so con-
iured vs that we must nedes lye we to the y trouth of
this that thou hast enquired of vs. Syr vnto y tyme
that we hadde crucyfyed Iesu / we knowe not that he
was goddes sone / but we wende that y vertues that
he wrought had ben done by some charme. Thā made
we vs assemble in this temple / & here we dyd reherle
all y vertues that he had wrought. And so there were
many of our lynage that sayd that they had sene Iesu
after his passyon: and that they had herde hym speke
to his dysciples / & they sayd y they sawe hym sty in
to heuen / and we sawe also two men that Iesu reyled
fro deth to lyfe which tolde vs many meruayles that
Iesu dyde in his dyenge & after / & that may ye wete
by thre lcriptures y we holde in our handes / but our
custome is suche that we do worshyp to stozes y ha-
ue be here afore in our synagoges / and so we fynde by
wytnesse of god in y fyrst boke as it sayth y Myghell
the archaungell sayd to Seth that was y thyrde sone
of Adam whan. v. M. and. v. C. yere were cōplete thā
wolde y sone of god Iesu cryste come fro heuen / & yet
we abede his comyng & parauētūre this god of Isra-
hell that sayd to Moyses that he wolde make a hutchē
of wyones in y lēght of two cubytes and an halfe / &
in the lēght of a cubyte and an halfe / & these. v. cuby-
tes we vnderstande by y olde testament that whan. v.
M. and. v. C. yere is comen / than shall Iesu cryst the

Sone of god come in to þ hutchē / that is the wombe of
 þ maydē Marye Thus our scrypture bereth wytnes
 of hym that shall be þ sone of god / & a kyng of the peo-
 ple of Israell / but after þ passyon of Jesu we & oure
 prynces meruayled of þ tokens & wordes that were
 done by hym / & so we looked out storyes & couēted all þ
 lynage downe to Josephs lynage / & þ lynage of Ma-
 ry that was moder of Jesu / & so we haue accounted
 that fro þ tyme that god made þ worlde and Adam
 the fyrst man vnto Noes flode is two. M. &. v. C. yere
 And fro the flode to Abraham is thre. M. &. v. C. yere /
 and fro Moyses to Dauid is. v. C. yere / & fro þ trā-
 mygracyō of Babylone to þ incarnacyō of Jesu cryst
 is foure. C. yere / and thus is þ accounte in all. v. M.
 yere. All these thynges & maruayles dyd pylate wy-
 te for to be redde of all them þ sholde come after. and
 than pylate wrote a letter to the cyte of Rome / and to
 Claudio the Emperour. &c.

Thus endeth Archodemus gospel. Imprinted at
 London in Poules chyrche yerde by me John Skot.
 In the yere of our lordē god. M. CCCC. xxix.
 the. vi. day of Aprill.



